



# EPISCOPAL NEWS SERVICE

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91171

## **Spong ordains homosexual priest in suburban New Jersey parish**

**by James Solheim**

Just as he had announced during the heated debate on sexuality at the recent House of Bishops in Phoenix, Bishop John Spong of Newark ordained a noncelibate priest in Tenaflly, New Jersey, September 14.

Unlike the glare of publicity and controversy that surrounded the ordination of another openly gay priest in December of 1989, the ordination of the Rev. Barry Stopfel was a low-key family affair. Members of the upper-middle-class suburban Church of the Atonement, where Stopfel has served several years as an assistant, clearly saw the occasion as a celebrative affirmation of "one of our own," as one person said at the reception after the service.

"This congregation was ready to accept his sexuality because it has already accepted Barry," the Rev. Jack Croneberger, rector of the parish, said in an interview after the two-hour service. While he admitted that some members of the parish are "disappointed and unhappy" with the ordination, Croneberger said most members had accepted the "slowly developing relationship" and showed up on the sultry Saturday to give Barry and his companion, the Rev. Will Leckie, a boisterous welcome.

A disgruntled former member of the parish, Austin Menzies, stepped forward to protest the ordination, calling attention to the biblical condemnation of homosexuality. Since priests are "role models for all Christians," Menzies said, Stopfel's ordination "will encourage children to believe that there is nothing perverse or immoral about homosexuality." Some members of the congregation quietly began to sing a hymn until Menzies finished his statement and left the church.

### **Looking for the sacred voice**

The Rev. Carter Heyward, professor of theology at Episcopal Divinity School in Cambridge, Massachusetts, began her sermon with a tribute to Bishop Robert DeWitt, a "lovely, justice-seeking, good-humored man" who courageously ordained 11 women 17 years ago in an illegal service in Philadelphia—including Heyward.

Heyward called on Stopfel to use his priesthood to "call forth that special power we were born to share, celebrate, and pass on." She warned Stopfel





that being gay "in no way removes us from the cluttered priesthood and its hierarchical process," but added that openly gay priests and their witness "could transform the church at its roots" by challenging the power structures of patriarchal religion.

"How do we find our sacred voice, how do we know that God is speaking through us?" Heyward asked. "The voice of God calls us into mutually empowering relationships," she told the congregation of 400. That voice is distorted when it is spoken at us from above--and that makes priesthood a "spiritually precarious profession," she asserted.

God also speaks an embodied sensual word, one of honesty and passion as we seek relationships with each other, Heyward continued. And that voice is often distorted by the anti-sexual voice of the church. "Sexuality has more to do with where we put our lives than where we put our genitals," she said. For gays and lesbians the issue is not whether they act out their sexuality but "whether we will continue to be silenced by the church's duplicity."

#### **'Unique symbol of the church's struggle'**

After the ordination, Spong presented "the newest priest in the church" and his life partner to the congregation and then spoke about what the ordination means in the life of the church.

Spong emphasized the extensive three-year screening process (including "no less than 12 separate votes" by various bodies of the church) and the long spiritual pilgrimage of Stopfel. "Because of the debate that has raged in our church over the issue of homosexuality, Barry Stopfel has become a unique symbol of the church's struggle," Spong stated.

Spong said, he postponed Stopfel's ordination to the diaconate last June "in response to the personal request of the presiding bishop," and then "watched in amazement as four other gay or lesbian people were ordained deacon or priest" by other bishops "with full knowledge of what they were doing and with no media attention at all."

Bishop Walter Righter ordained Stopfel to the diaconate after last year's House of Bishops "disassociated" itself from Spong's ordination of Robert Williams in 1989. Spong said that he delayed Stopfel's ordination to the priesthood until after General Convention, at the request of the presiding bishop.

Spong said the General Convention in Phoenix "refused to amend the canons to prohibit the ordination of qualified gay and lesbian people," nor did it pass any resolutions that would place hurdles in their path. The convention also failed to censure bishops who have ordained homosexuals or place a moratorium on such ordinations in the next triennium.





Spong called the resolution that admitted there was "discontinuity" between the church's traditional teaching and the experience of many of its members "the most honest statement our church has ever made on this issue."

The Diocese of Newark was therefore acting "with the authority of our church...an authority that the church nationally has now publicly acknowledged to have been valid," Spong said. He then saluted Stopfel for his "courage and your patience."

### **Long process of spiritual formation**

In a conversation with the press after the service, Stopfel said his ordination was a celebration for all gays and lesbians in the church. "For a long time we have been silent," he said in expressing his own hopes that it would be more possible in the future for the church's gays and lesbians to be more "honest and open."

In describing his "long process of spiritual formation," Stopfel, 43, said that he spent 12 years in the business world before responding to a call to ministry that he first felt when he was 15 years old. A former member of the Evangelical United Brethren, he said that he felt drawn to the Episcopal Church by the courageous position of bishops like Paul Moore of New York.

Both Stopfel and Croneberger described the involvement with Church of the Atonement as positive and affirming--and Stopfel seemed particularly pleased that the entire diocesan Standing Committee asked to participate in his ordination.

Croneberger said that the ordination "finally began to sink in" when Stopfel celebrated his first Eucharist as a priest the day after he was ordained. In his sermon Croneberger was able to preach about suffering "because we as a parish have held up a piece of suffering" and were able to say to gays and lesbians that "we see you as whole and well--and we welcome you to this place."

Although Stopfel and the parish will continue their commitment to the Oasis, a special diocesan ministry with gays and lesbians, Croneberger said that he resists any attempt to categorize Stopfel as a gay priest. "It's clear to me that Barry's sexuality should not limit what kind of priest he will be," he stated.

Croneberger paid special tribute to the members of his parish, "not exactly on the cutting edge of the church," for their willingness to struggle with the issue of calling a gay priest. He said that he finds hope for other parishes who face a similar situation. "Our people were willing to be stretched," he said--and that is what finally made the difference.





## Gay Episcopal priest renounces the Episcopal Church

by Jeffrey Penn

The Rev. Robert Williams, the noncelibate homosexual whose ordination to the priesthood in the Diocese of Newark in 1989 touched off an international controversy, has renounced his association with the Episcopal Church.

In a one-sentence September 9 letter to Newark Bishop John Spong, Williams wrote that he had publicly renounced "the doctrine, discipline, and worship of the Episcopal Church."

In a telephone interview from his home in Provincetown, Massachusetts, Williams, 36, said that he had "no intention of renouncing Christianity or the priesthood," but had renounced the Episcopal Church and all "hierarchical structures, so that I could live out my vocation."

Williams confessed, "I have been violating the doctrine, discipline, and worship of the Episcopal Church for some time now--particularly when I have blessed the relationships of gay and lesbian couples." He said that if the Episcopal Church will not permit him to bless those relationships, then "it is standing in the way of my priesthood."

Williams described himself as "a Christian priest who was originally ordained in the Episcopal Church but who now works independently of any church." He asserted that "ordination, as a sacrament, is indelible. An ordination is conferred by the Holy Spirit--not by a bishop or the Episcopal Church. No bishop or church can take away what the Holy Spirit has done."

Karen Lindley, director of communication for the Diocese of Newark, acknowledged that Bishop Spong had received Williams's letter and considered it a pastoral matter between a priest and his bishop. Lindley said, "The standing committee of the diocese will take up the matter in its regular October meeting in accordance with the constitution and canons of the Episcopal Church."

Williams said that he assumed that the Diocese of Newark would move forward with the canonical procedures to depose him, but that the process would have little effect on him. "It is moot," he said.

### A 'matter of integrity'

Williams, who had earlier said that he would have to be forced out of the Episcopal Church, cited several reasons for his renunciation. "I have





increasingly come to believe that gay and lesbian people, women, and ethnic minorities are not really welcome in hierarchical-structured churches. And so, I had to admit that I should not be a member of such an organization."

"The renunciation is making official what was already true at the level of the heart," Williams continued. "It is like a couple that has been separated finally getting a divorce. For many practical reasons I haven't been an Episcopalian, and I felt it was a matter of personal integrity to make that official."

In a homily preached at Palma Christi Institute in Provincetown the day before he sent the letter, Williams said, "At the level of heart and soul, I am no longer an Episcopalian. There is a lot of sadness and regret in that decision but I firmly believe it is the healthiest, most healing, decision I could make."

Williams denied that the recent rejection of his request to be licensed as a priest in the Diocese of Massachusetts was the reason for his renunciation. "It wasn't the last straw--but it was related," he said.

Last June Williams had requested that Massachusetts Bishop David Johnson license him to lead an AIDS healing ministry in the Church of St. Mary of the Harbor in Provincetown, a small Cape Cod village with a large gay and lesbian population.

Williams, who was diagnosed with AIDS last November, responded to Johnson's refusal to license him with charges that Johnson was "homophobic."

Although Johnson has declined to comment on the details of his refusal to license Williams, he asserted that the decision was not "a censure of the healing ministry in our diocese."

Johnson said, "Many parishes have life-affirming, supportive healing services and ministries under the pastoral care of Episcopal clergy. I enthusiastically support this work and wish to affirm the clergy involved in this work with the sick, especially those living with AIDS...."

### **Williams reevaluating options for the future**

"The whole encounter with Bishop Johnson taught me a very explicit lesson about the inappropriateness of the whole concept of bishops," Williams said. "My own spirituality is moving in some new directions--although I remain explicitly Christian."

For now Williams is reevaluating his options for the future. He said that he would continue to write and lead workshops and seminars on Christian healing in the near future. He did not rule out the possibility that he would continue to perform priestly functions, particularly presiding at informal





Eucharists.

"I am conserving my energy--managing my own health and working on the healing ministry," Williams said. He described his renunciation as "a freeing experience." "I have better things to do than fighting with the Episcopal Church. Fighting those battles isn't high on my list anymore," he concluded.

91173

## **Fort Worth Episcopal parish votes to join Roman Catholic Church**

Citing its disapproval of the recent actions of General Convention, a parish in the Diocese of Fort Worth has voted to leave the Episcopal Church and seek affiliation with the Roman Catholic Church.

The 150-member Church of St. Mary the Virgin in Arlington, Texas, voted nearly unanimously on August 2 to sever ties with the Episcopal Church. "We were very disturbed by the outcome of the General Convention," said the Rev. Allan Hawkins, rector of the parish. "We were concerned about the church's inability to affirm traditional Christian morality."

Although the recent General Convention did reaffirm the church's traditional teaching that sexual relations were only appropriate within the context of marriage, some traditionalists were angered that the convention did not approve a canon law binding clergy to that teaching. Traditionalists have also expressed disappointment that the House of Bishops chose not to censure two bishops who had recently ordained noncelibate homosexuals.

### **Bishop Pope responds**

In a statement responding to the action of the parish, Bishop Clarence Pope of Fort Worth indicated that he would not stand in the way of the parish's decision to leave the Episcopal Church. Pope is president of the Episcopal Synod of America, an organization of traditionalist Episcopalians that opposes what it perceives as liberal trends in the church.

Although a decision on the parish's relationship to the Diocese of Fort Worth would not be determined until the diocesan convention in October, it appears that Pope will not fight St. Mary's over control of its church property.



"My concern is for the care of the souls of the members of St. Mary's, and not for their property," Pope said.

"We are grieved at this parting of the ways," said Hawkins, who is originally from England. "I have great affection for Bishop Pope. He is a man of remarkable courage and integrity."

After a three-hour session the diocesan Standing Committee voted not to stand in the way of St. Mary's decision. "We're really saddened by their decision, but in some ways we understand it," said the Rev. Thomas Hightower, chair of the committee. "We wish they had gone another way."

Roman Catholic officials have not commented publicly on action of the parish. However, Hawkins reported that Roman Catholic Bishop Joseph Daley was "most kind and understanding" when he heard of the vote.

### **Parish may invoke 1980 'Anglican Use' provision**

Hawkins reported that the parish would seek affiliation with Rome under a provision approved by the Vatican in 1980 that permits individuals to move from Anglicanism to the Roman Catholic Church. The provision allows individuals to use a modified version of the Episcopal Church's 1979 Book of Common Prayer.

A handful of Episcopalians who have converted to Roman Catholicism have organized "Anglican Use" churches in San Antonio, Houston, and Austin. However, St. Mary's is the first Episcopal congregation in Texas to seek affiliation with Rome.

"There is no provision from a Roman Catholic point of view for a local congregation to negotiate its way into the Roman Catholic Church," said the Rev. William Norgren, ecumenical officer of the Episcopal Church. Norgren said that the "Anglican Use" provision was adopted to make individual converts from Anglicanism feel comfortable as Roman Catholics--not as a tool to pave the way for entire parishes to leave the Episcopal Church and join the Roman Catholic Church.

Norgren suggested that there would "be no ecumenical problem" for incorporating the Episcopal parish into the Roman Catholic Church, if authorities in both churches agree. However, he said that the Roman Catholics would likely require a pastoral meeting with each parishioner to determine that he or she was prepared--as well as willing--to accept Roman Catholicism.

--based on reports by the Religious News Service and *Episcopal Life*





91174

## **Denver jury awards \$1.2 million in clergy misconduct trial**

A Denver District Court jury has found the Diocese of Colorado and its former Bishop William Frey liable for more than \$1.2 million in a case involving clergy sexual misconduct.

Mary Tenantry, 35, claimed that she was emotionally, spiritually, and financially damaged by a 1985 affair with the Rev. Paul Robinson, a former priest of the diocese--and the church's alleged subsequent "cover-up" of the affair.

In testimony during the trial, Tenantry said that the affair began when she went to Robinson, then a curate at her parish, for counseling related to her own marital problems and her daughter's potentially fatal illness. Tenantry said that the affair lasted several months, and that she later sought advice from Frey regarding the matter.

Frey testified that he advised Tenantry to seek additional psychological counseling, but that she should not "gossip" about the affair. He also maintained that Tenantry and her former husband requested he not take action against Robinson. Shortly thereafter, Frey confirmed Robinson's appointment to head a parish in Colorado Springs.

Tenantry's lawyer claimed that Frey's advice intensified her mental problems and amounted to silencing a victim. In her closing argument, Joyce Seelan, attorney for Tenantry, stated, "This church, this diocese, is protecting its priests.... We're here because of arrogance. Arrogance and lack of concern start at the top and filter down.... Robinson was promoted, and Mary was silenced."

Miles Gersh, representing Frey and the diocese, argued that Robinson was not an agent of the diocese and his behavior was never approved; that prior to his ordination he had passed rigorous screening; and that a psychiatrist had testified that Tenantry would still require extensive hospitalization and years of outpatient therapy even if she had never met Paul Robinson.

### **Jury said Frey 'dropped the ball'**

The jury, however, agreed with Tenantry. After the verdict, jury foreman Jeffrey Dean told the press: "We sure hope it sends a message that if any entity is going to take the responsibility to counsel individuals, they darn well better think about what they are doing." He pointed to the need for responsible, well-supervised counselors, and definite guidelines to be followed





should problems arise.

"Because of the way they viewed the church as being an authority and all-powerful, Mary and her husband were somewhat in awe of the situation and scared of casting stones at one of their own," Dean said. "They came to Bishop Frey in hopes they could pass the burden of discipline onto him. But he dropped the ball. At the very least, Father Robinson should not have been given his own parish."

Marita Keeling, a Denver psychiatrist who treated Tenantry after she filed the lawsuit, told the jury that Frey's handling of the affair "left the impression that church people are interested in protecting themselves, and the church, therefore, is not to be trusted."

"I'm disappointed in the verdict, and I'm surprised by it," Frey told reporters after the trial. "I think I'm probably guilty of being naive, but I'm not conscious of any maliciousness.... I hope Mary gets the healing she needs. I will pray for that."

"If bishops are responsible for all the misbehavior of individual clergy, it seems church rules and regulations have to be strengthened to give us control over clergy," Frey continued.

### **Implications for the wider church**

Some observers believed that the case could have far-reaching implications for the wider church. Frey had cited the Denver case when he proposed a canon law binding clergy to sexual relations within marriage at the recent General Convention in Phoenix.

When he learned of the verdict, Colorado Bishop Jerry Winterrowd expressed disappointment and said that he anticipated an appeal. Both the diocese and the bishop are insured by the Church Insurance Company.

Although Robinson was originally named in the suit, he filed bankruptcy two days before trial, removing him from legal liability until his financial problems are resolved. He no longer functions as a priest, and currently resides in Florida.

Winterrowd told the local press that he will be "very blunt and straightforward" about the issue of sexual misconduct when he meets with the diocesan priests later this fall.

Winterrowd said that he expected the diocese would complete a "code of ethics" by the end of the year so that clergy "will understand the boundaries. There's great concern among our people about this."

**--based on news accounts and a report by Barbara Benedict of the Diocese of Colorado**



91175

## **Episcopalians face danger and excitement of Soviet coup attempt**

Episcopalians on an evangelism tour of Russia found themselves sharing their faith--and finding that they needed to rely on it--as they confronted the danger and excitement of the recent coup attempt against President Mikhail Gorbachev.

"On August 19--ironically the Feast of the Transfiguration--an elderly Russian man approached a small group of us and simply said, "Gorbachev gone," said Bertie Ray, a part-time staff member of the Episcopal Church Center in New York and a Volunteer for Mission.

Ray traveled to Russia in an experimental summer program that encouraged representatives of ethnic minorities to consider opportunities in overseas mission.

"We huddled around a portable shortwave radio and listened intently to the commentator deliver the new leadership's message in Russian," Ray reported. Realizing that they "were in potential danger," the group sought advice from the American embassy officials about whether they should continue their plans to travel within Russia.

After the group was advised to continue its itinerary, members later found themselves face to face with danger. "At about 2:00 A.M. on August 20 a deafening hush fell over our bus," Ray reported. "We were riding down a highway in line with 50 Soviet Army tanks in the attack position. I was terrified.

"We were warned against taking photographs and standing up [in the bus]," Ray continued. "This was the longest 30 seconds of my life."

Once the group had passed through immediate danger, it continued following the daily developments as they unfolded. "For the first time in 74 years, the Russian Orthodox Church was called upon by political leaders--such as Boris Yeltsin--to pray for peace and to rally its members against the coup," Ray said. "His Holiness Alexy, Patriarch of Moscow and All Russia, presided over the funeral mass of the fallen [three men who were killed during the coup attempt]."

"Our [trip to Russia] with the Russian Orthodox Church was one of the benefits of glasnost," Ray said. He noted the irony that his group was traveling in Russia even as the coup attempt tried to undermine the spirit of glasnost.

### **Singing and elbow grease**

Although the final leg of Ray's journey included the danger of the attempted coup, most of his eight-day trip was full of back-breaking work. He and a second Episcopalian, Bettie Allen of Springfield, Illinois, were part of





an ecumenical work camp of young adults restoring a Russian Orthodox cathedral in the town of Dimidov, west of Moscow. The team was the first group of foreigners to visit Dimidov since Nazi Germany's occupation of the town during World War II, according to Ray.

"Each morning...we joined the people of Dimidov to assist them in the ongoing restoration of their cathedral," Ray said. "Together we raised bricks from the ground to the highest bell tower. We dug a ditch that measured approximately 10 feet wide and 15 feet deep to hold whitewash. We stripped racial slurs, swastikas, and other graffiti off of ancient walls. We removed years of dirt and debris from the sacred floors of the cathedral.

"We chopped, debarked, and stacked wood for scaffolding and ladders. And we sang. We sang Negro spirituals and Russian folk songs; Motown tunes and love songs. We sang 'Old MacDonald's Farm' and 'Blowing in the Wind,' and we even sang country and western songs for our Russian friends," Ray added. "Side by side we worked long and hard and completed our task in record time."

### **Bibles and Frisbees**

A group of 23 Episcopalians from Central Florida participated in an interdenominational group that visited hospitals and orphanages using song, mime, and puppets to give a Christian Gospel presentation of love and hope. They also performed before several hundred people in Pushkin Square in Moscow.

In addition to 17 puppets, cosmetics, and costumes, the team's luggage included a 50-lb. stage, a battery-operated sound system, three acoustical guitars, a bass guitar, a keyboard, and yards of electrical wire.

They also took trunks of gifts--12,000 Russian Bibles, 5,000 pocket crosses, 11,000 tracts on Christian commitment, 1,000 copies of a children's Gospel story illustrated by one of the team, as well as contributions from the city of Orlando and corporate donors that included 300 Frisbees, 600 coloring books, children's T-shirts and crayons, 2,000 yellow balloons, and 350 stuffed penguins.

Everywhere on the tour--in Kiev, Leningrad, and Moscow--they found warm acceptance, team members said.

"I remember a geography professor in Leningrad who gave his heart to Jesus and then said he was going to start telling his students about his new faith," said Nancy Studeman of Orlando.

Most of the team members took three weeks vacation from full-time jobs and bore the expense of the trip, \$2,400 each for travel and accommodation, personally or with parish support.



91176

## **Browning and Greek Orthodox primate to discuss suspension of dialogue**

Presiding Bishop Edmond Browning plans to meet in October with Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America, to discuss a decision by the Orthodox to suspend dialogue between the two churches.

According to the archdiocesan newspaper, the decision by the church's synod of bishops at its June meeting to suspend dialogue "resulted from recent developments such as the ordination of women, including one who is a practicing lesbian, and a recent article by Bishop Spong which characterized the Apostle Paul as a homosexual."

The decision will be reviewed at a fall meeting of the Standing Conference of Canonical Orthodox Bishops, representing 10 Orthodox churches.

The bishops also decided to review membership in the National Council of Churches for what Iakovos called "extreme liberties taken in recent years."

In recent years Orthodox members of the NCC have been sending signals that they find it increasingly difficult to identify with it perceives as the council's liberal positions on some issues.

Orthodox members of the World Council of Churches also warned that they are reviewing membership in that international ecumenical body following its recent assembly in Canberra, Australia. The Orthodox were quite vocal in objecting to some elements in the program and criticized the WCC for abandoning its commitment to the search for Christian unity.

### **NCC leaders meet with Iakovos**

Iakovos met with NCC General Secretary Joan Brown Campbell and NCC president Leonid Kishkovsky on September 10 to explore the implications of the Orthodox decision and to resolve any misunderstandings.

A joint statement following the meeting said that both parties agree that "to remain faithful to its central task of Christian unity, the ecumenical movement and its agencies must address fundamental issues and proceed with dialogue and decision making which will strengthen the ecumenical vision in its local, national and international expressions."

The ecumenical movement cannot serve the goal of Christian unity "unless it gives careful attention to the concerns of member communions," the statement added. Campbell said that Iakovos "speaks for many within the Orthodox Church and other Christian communities in identifying several issues of concern," adding that she told the archbishop that the NCC would "not permit his concerns to be isolated or to be seen as marginal."

"We look forward to our meeting with Archbishop Iakovos to clarify his





concerns," said the Rev. William Norgren, ecumenical officer of the Episcopal Church. Norgren said that the dialogue with the Orthodox, under the leadership of Archbishop Peter of the Orthodox Church in America, "has been working intensely on issues of authority in the church. We are convinced that our dialogue with each other is the proper place to deal with common concerns."

91177

## **Lutherans approve ecumenism statement, delay study of concordat with Episcopalians**

At its Churchwide Assembly meeting in Orlando, Florida, the Evangelical Lutheran Church in America (ELCA) overwhelmingly approved a statement on ecumenism but voted, without discussion, to delay formal study on a proposal for "full communion" with the Episcopal Church.

The ecumenism statement, which will guide the 5.2 million-member denomination's relationships with other churches, endorsed strengthening those relationships and challenged the ELCA to be "bold" in working for visible unity.

"Ecumenism must permeate, inform and vitalize every aspect of this church's faith and life because it is bound to the Gospel and mission in our world," the statement said.

The goal of ecumenical commitment is "full communion" with other churches, which would include common confession, mutual recognition of baptism and communion--and ordained ministry, as well as common decision making on critical issues of faith and life.

"As a confessional church that is evangelical, catholic and ecumenical, this church will pursue the goal of full communion and will rejoice in all movement toward that goal," the statement said.

### **Delay study until 1993**

The Churchwide Assembly did, however, accept the recommendation of the church's bishops and church council to delay any formal study of the proposals for full communion with the Episcopal Church.

A concordat of agreement proposing such a relationship between the two churches was released last January after more than two decades of formal dialogue between Lutherans and Episcopalians. The concordat proposes a set of steps that would forge a whole new relationship, including interchangeability of clergy and bishops.



The Lutherans want to postpone consideration of the concordat until the 1993 Churchwide Assembly, when the church completes its study of ministry. Early criticism of the concordat among Lutherans centers on a recommendation that all future bishops of the ELCA embrace the historic episcopate, an unbroken line of oversight that began in the apostolic era. (See ENS, April 29, 1991.)

### **'You have changed us'**

Bishop Edward Jones of the Episcopal Diocese of Indianapolis, who chairs the church's Standing Commission on Ecumenical Relations, brought greetings from the Presiding Bishop Edmond Browning. He told the thousand delegates that the Lutheran-Episcopal dialogues have "remarkably broadened our understanding of apostolic succession--with renewed emphasis on the continuity of apostolic teaching and doctrine." He said, "You have changed us," adding that because of the "interfacing of our two churches at every level, and in the power of the Holy Spirit, a new creation is aborning."

Acknowledging that ecumenical issues are even becoming controversial, Jones said, "Tough as it may be for some Episcopalians to take a bold step toward full communion, I have no doubt that, in studying and praying over the concordat, by God's grace we shall be led to a deeper understanding of what it means to be the church of God."

91178

## **Proposed ordination of women in Church of England stirring heated controversy**

**by James Solheim**

When the General Synod of the Church of England took the first step toward the ordination of women to the priesthood in November of 1989, it ignited a fierce controversy that is threatening the unity of the church.

Former Archbishop of Canterbury Robert Runcie said after the vote that he was prepared to "trust in the resilience of the Church of England in parishes and dioceses, and the unity of bishops to handle the debate." As the results of early voting in the dioceses are announced, that resilience is being tested, and it is far from clear whether or not the church will maintain its unity.

The Movement for the Ordination of Women (MOW) said in a





September 5 news release that it is "extremely encouraged by the voting so far in diocesan and deanery synods."

MOW pointed out that 16 of the 18 synods voting so far have voted in favor. (The church has 44 dioceses.) Expressed as percentages, MOW said that 84 percent of the bishops, 68 percent of the clergy, and 71 percent of the laity have voted in favor so far.

In addition, MOW announced that 340 deaneries had voted in favor and 110 against. (The church has 657 deaneries.)

"Every indication points to the fact that the average person in the pew is very much in favor of the ordination of women," MOW said. Since a 1988 poll showed that 57 percent favored ordination, "the numbers have been steadily increasing, especially since women became deacons," the MOW release said. MOW now estimates that 70 percent of the church's membership is in favor of the ordination of women.

"It is therefore surprising that those presently opposed to the ordination of women, who are a small minority in the church, are unable to accept the reality of concrete facts and to see that it really is the will of the Church of England to go ahead and ordain women to the priesthood," said MOW press officer Jenny Standage.

Dioceses will report to the General Synod early next year. If approved there, the measure authorizing the ordination of women to the priesthood would go to Parliament and the queen for final approval.

### **"But we cannot worship with you."**

Controversy over the ordination of women is exposing some deep rifts between liberals and conservatives in the Church of England and is leading some traditionalist church leaders to predict a split.

One leading Anglo-Catholic opponent of women's ordination recently delivered a blistering attack on the church's liberals and called for a formal division of the church into liberal and conservative wings to save it from imminent collapse.

"A powerful but influential minority is in the process of hijacking the doctrine, ethical teaching and worship of the church," the Ven. George Austin, archdeacon of York, said in a sermon at York Minster. Addressing his challenge to the church's liberals, he added, "If you wish to be allowed to perform single-sex marriages, reinterpret parts of the Creed, omit passages of Scripture which are unacceptable to you or introduce feminist liturgies, then we shall not stand in your way--though we cannot worship with you."

The archdeacon was publicly rebuked by his archbishop, the Most Rev. John Habgood, generally regarded as one of the church's leading liberals. He said that Austin was "overreacting to a few anecdotes he has heard. The Church of England he is describing bears very little relation to the church I know from the House of Bishops."



### **No hope of compromise**

Austin said that the differences go beyond the current debate over ordination of women, that future debate in the General Synod on moral and political issues would create "a period of discord far more bitter and divisive than that experienced with the debate on women priests," and that the divisions are so deep and fundamental that "there is no hope of compromise."

The only solution, according to the archdeacon, is to recognize formally that division and separate liberals and traditionalists, allowing each group to practice its faith without discrimination. "There are those in positions of power and influence, not least in the General Synod, who wish to impose on us a substitute faith and morality which in the end can never satisfy," Austin said.

Austin told a press group that the Episcopal Church in the United States is "beset by the same problems and worse" but added that the formation by traditionalists of the Episcopal Synod of America may be "the beginning of a worldwide alliance of traditional Anglicans." He stated that he believes that Church of England traditionalists should "follow that example."

91179

### **Gillespie abruptly resigns as executive for world mission**

Judith M. Gillespie, who has been a member of the national staff since 1977, abruptly resigned her position as executive for world mission in August. The surprise resignation came on the heels of a missions operation management team meeting to plan staff reorganization in light of budget cuts by the General Convention in Phoenix.

In a letter to colleagues in overseas churches in partnership with the Episcopal Church, Gillespie gave no reasons and declined to comment on her resignation. "Working with you in various ways over the past 15 years has been an incredible experience for me and I will deeply miss the regular contact and exchange with you," she wrote.

Before joining the Episcopal Church Center staff, Gillespie was a business executive and worked as coordinator of a parish development plan at Holy Trinity Church in New York. After joining the national staff she was coordinator of the United Thank Offering and then deputy to Bishop Edward Haynsworth, executive for world mission in church and society.

She was appointed to head world mission in 1986 during efforts by newly elected Presiding Bishop Edmond Browning to place lay women and





ethnic minorities in key posts at the church center.

Browning accepted the resignation with regret and named the Rev. Patrick Mauney, deputy for Anglican affairs, as interim director. Mauney is a former missionary to Brazil and former partnership officer for Asia and the Pacific.

91180

## Growing concern for health care reflected in UTO grants

A growing concern for health care was reflected in the more than \$3 million in grants to domestic and international ministries awarded by the United Thank Offering (UTO) during the Episcopal Church Women's Triennial Meeting in July.

Approximately two-thirds of the 1991 grants were awarded to projects outside the United States, although the amount of money awarded to domestic and international ministries was nearly equal, according to UTO officials.

UTO Coordinator Willeen Smith reported that the funds will provide vital support for a variety of ministries—including 48 grants in the United States to benefit women and children, 11 grants to programs for the homeless, 9 grants to address hunger, 5 grants to international mission projects that will repair the infrastructure of churches, and 2 grants that respond to the AIDS crisis.

Acknowledging that "requests for grants to support health care receded during the 1980s," Smith pointed out that there is an "emerging" need to support projects that provide health care services, particularly for the poor. "We have granted funds to eight projects in 1991," she said.

One example of the new projects is the St. Luke's Health Care Mission in Las Cruces, New Mexico. The mission was awarded \$3,000 to purchase medical supplies and support a physician. The mission operates a free clinic for the homeless and indigent adjacent to St. Andrew's Episcopal Church in Las Cruces. The clinic, which operates entirely with volunteer help, has a capacity of about 500 patients per year.

St. Andrew's Free Clinic in Barboursville, West Virginia, received \$2,000 to help enlarge its facilities. The clinic, which serves more than 400 families and individuals, currently uses a vesting room and the rector's office as examination rooms. The UTO grant will provide new space for the clinic.



91181

## **Episcopal Church Foundation grants described as 'greenhouse approach to ministry'**

Nine grants totaling \$108,000 awarded by the Episcopal Church Foundation will support creative approaches to ministry that might have failed because of the nation's economic recession, according to officials of the foundation.

"The projects we have selected may not have succeeded if they had relied on traditional avenues," said William G. Anderson, Jr., a foundation vice-president. Anderson said that the grants provide the Episcopal Church "with a greenhouse of sorts--a place to test ideas, to try innovative approaches to ministry...to provide those ideas in the church a place of nurture, and at times [to] proceed with outright experimentation."

"Christianity is not a staid way of life--rather we represent a vital life-giving God," said Foundation President Peter Megargee Brown. "We [the foundation] try to reflect that spirit in the programs we support."

Brown suggested that the recession has enhanced the foundation's role to support new ministries at a time when the church is faced with a scarcity of funds. He asserted that the foundation should assist the church to "take risks" where new mission is concerned.

### **Projects will educate clergy on new technologies**

Among the new projects to receive a grant of \$12,000 is a program, "The Church in an Age of Science," sponsored by the Center for Theology and the Natural Sciences. The grant will fund the education of clergy regarding the growing scientific and technological advancements in the fields of physics, genetic manipulation, ecology, and engineering.

The Episcopal Radio-TV Foundation (ERTF) received a \$10,000 grant towards production of a video that will teach parish clergy how to use videos in the mission of their congregations.

### **Other projects**

Other grants include: \$15,000 to the Church Deployment Board to develop and disseminate a training/procedures manual for use by bishops and deployment officers; \$10,000 to continue support of the Roslyn Conference Center in the Diocese of Virginia to expand clergy training for small church ministry; \$9,500 to the Parish Assessment and Action Consultant Training program in the Diocese of Western Kansas for congregational development efforts; \$2,500 to Trinity Episcopal Church in the Diocese of Iowa for a special music ministry to young children; \$9,000 to the Good Neighbors Tape Project in the Diocese of Southern Ohio for a special ministry to the disabled and the chronically ill; \$20,000 to the Diocese of Bethlehem's Trinity





Episcopal Church Ministry with Children program to respond to the community's child-care shortage; and \$20,000 the New York's Instituto Pastoral Hispano for expansion of theological education programs.

—based on a report by Lindsay Hardin

91182

## **Revisions, corrections, and update on General Convention resolutions**

(Editors note: The following provides additional information or corrections regarding resolutions adopted by the 70th General Convention in Phoenix as reported in the July 25 ENS. A complete summary of resolutions may be ordered from Episcopal Parish Services, 815 Second Ave., New York, NY 10017. Cost of the summary is \$3 per copy.)

### **Clarification on abortion legislation (ENS 91153)**

The convention adopted a resolution opposing legislation that would require parental notification or consent for minors who seek to terminate pregnancy, unless such legislation allowed the minor to make an informed decision with the consent of a responsible adult if she were unable to notify parents, or in the event that family dysfunction would put her in physical, psychological, or emotional risk. (C-037s)

### **Correction for story on inclusive language texts (ENS 91157):**

The Rt. Rev. Vincent Pettit, retired suffragan bishop of New Jersey, was chair of the Standing Liturgical Commission, not the Rt. Rev. Robert Ladehoff, bishop of Oregon, as we had reported. The original mandate to develop gender-inclusive texts was from the 1985 General Convention, not the 1988 General Convention, as we had reported.

### **Correction for report of passage of 'equal access' canon (ENS 91159)**

A proposal to amend the canons that "All members shall have equal access to the life, worship, and governance" of the church was not adopted as we had reported. The measure failed in the House of Deputies by a vote of 352 to 249.



**Correction on report of benefits for lay employees (ENS 91160)**

The ENS report on the provision of health and life insurance benefits for lay employees suggested a *mandatory* compliance by parishes and agencies. The convention did not mandate compliance, but rather encouraged all parishes, missions, and church agencies that have elected or shall elect to enter into the pension system to provide health and life insurance benefits for lay employees working a minimum of 1,000 hours annually; encouraged dioceses to allow parish employees and units under ecclesiastical authority to participate in diocesan health and life insurance programs; and requested the Church Pension Fund and its subsidiaries to conduct a study and make recommendations to the 71st General Convention concerning implementation of a comprehensive lay employee benefits program. (A-137s)

The convention did *direct* all parishes, missions, ecclesiastical organizations, societies, organizations, or bodies in the church that have elected or shall elect to come into the pension system, to provide all lay employees who work a minimum of 1,000 hours annually, retirement benefits through the Episcopal Church Lay Employees Retirement Plan or an equivalent plan to commence no later than January 1, 1993. The convention also directed that the employer may impose a minimum age of 21 and minimum employment period not to exceed one year of continuous employment before employee would be eligible to participate; gave trustees of the Church Pension Fund authority to increase or decrease contribution percentages required for the lay pension plan; and directed each diocese to implement this resolution by diocesan canon or appropriate resolution. (D164a)

**Clarification on church calendar (ENS 91162)**

The following names were approved for commemoration in the church calendar: Thomas Gallaudet, Henry Winter Syle, Brigid of Kildare, and Evelyn Underhill. Slain civil rights worker Jonathan Myrick Daniels was approved by the convention on first reading. He will be added to the calendar if approved on second reading at the 71st General Convention in Indianapolis.







## *news briefs*

91183

### **Browning commends Bush on peace effort**

In a September 10 letter, Presiding Bishop Edmond L. Browning commended President George Bush for his "leadership in advancing the peace process in the Middle East." Although Browning noted that he and the president had "differences" during the Persian Gulf crisis, he wrote, "I could not be more supportive of your efforts to generate a peace conference in the Middle East." Browning described Bush's position opposing Israeli settlements in the occupied territories as "courageous and proper." Browning also expressed support of Bush's decision to delay \$10 billion in loan guarantees until the Middle East peace process has begun. Browning also commended Secretary of State James Baker for his work on the proposed peace conference, and assured Bush that he would keep him and Baker in his prayers.

### **Carey urges weighing women's ordination on its own merits**

Archbishop of Canterbury George Carey told a gathering of Anglo-Catholics that the Church of England must press forward with the issue of women's ordination without undue reference to positions maintained by other churches. "Is it really the case that such a change must be submitted to the scrutiny of churches with whom we are not yet in communion, before we can proceed?" Carey asked in an obvious reference to the Roman Catholic and Eastern Orthodox churches' opposition to the ordination of women. He added that "Orthodoxy does not submit developments in its life to Rome before ratifying change. It's unlikely that the reforms of the Second Vatican Council would have taken place--certainly not as quickly--if Rome had waited for the approval of the Orthodox." Carey, generally regarded as an evangelical, was addressing the "Affirming Catholicism" conference, in York, England, in July. Most adherents of the Church of England's Anglo-Catholic wing oppose women's ordination, and argue that such a move would erect a further barrier to eventual reunion with the Vatican and with Eastern Orthodox churches.



## **NCC declares opposition to Thomas nomination**

The National Council of Churches (NCC) declared its opposition to the nomination of Clarence Thomas to the U.S. Supreme Court on the eve of Senate Judiciary Committee hearings on the nomination. NCC General Secretary Joan Campbell made the council's September 6 decision known in letters to all U.S. senators. In that correspondence, Campbell said the NCC had studied the legal career of Clarence Thomas "with careful attention to his actions as they affect racial ethnic persons, women, and the elderly." Each letter included the NCC's 15-page analysis of Thomas's judicial record, which Campbell recommended for study and reflection. The NCC decision was reached during a conference call among church leaders of the 32-denomination ecumenical agency. The vote to oppose the Thomas nomination was 17 to 1 with three abstentions. In 1987 the NCC executive committee opposed the confirmation of Judge Robert Bork to the Supreme Court. President Bush nominated Thomas to succeed Justice Thurgood Marshall, who recently retired from the Court due to age-related health problems. Both Thomas and Marshall are black Americans.

## **Lutherans reject abortion-related 'absolute rights'**

In an effort to depolarize the abortion debate within the Evangelical Lutheran Church in America (ELCA), the denomination's recent Churchwide Assembly offered a middle path acknowledging that abortion is morally defensible in a limited number of circumstances. With the assembly's overwhelming approval, the statement affirmed the "intrinsic value [of] human life in all phases of its development," but specifically opposed prohibiting abortions in cases involving threat to the mother's life, extreme abnormalities of the fetus, rape, or incest. The statement said, "A developing life in the womb does not have an absolute right to be born, nor does a pregnant woman have an absolute right to terminate a pregnancy." "We are trying to avoid the catch phrases on either side of this debate," explained Bishop Lowell Erdahl of the St. Paul Area Synod. The Rev. Karen Bloomquist, who oversaw the drafting of the document, added that the statement is meant to inform discussion among church members and is "not binding on the consciences of individual members." The statement is the first on abortion issued by the 5.2 million-member ELCA, formed in 1988 by merger of three Lutheran denominations.

## **Terry Waite is alive and well, released hostage says**

The good news that has surfaced amid the stalled efforts for a broad-based Mideast hostage release is that Terry Waite, the special envoy of Archbishop of Canterbury Robert Runcie, is alive and relatively well as a hostage in Lebanon. Waite's condition was confirmed by John McCarthy, who was freed in Lebanon in August by the pro-Iranian Islamic Jihad. McCarthy said that since last October Waite has shared an air-conditioned cell





with American hostages Terry Anderson and Tom Sutherland. "There's a lot of good camaraderie between them all," McCarthy told reporters. "Terry has not lost his sense of humor. He's not lost his faith.... They are even able to gather sometimes for a little service." Waite, 52, had apparently been held in solitary confinement since January 1987, when he was abducted during a mission to gain the release of other Western hostages. During that confinement, McCarthy said, Waite developed serious asthma, a condition that McCarthy said is now being treated by doctors that his captors have provided.

### **Methodist committee at odds on homosexuality**

In reflecting the two prevailing religious minds surrounding the homosexuality issue, a United Methodist Church study committee recently issued differing opinions on whether homosexual activity is compatible with Christian belief. The majority report, endorsed by 18 of the committee's 24 members, urged the 8.9 million-member denomination to delete negative references to homosexual practice from the church's official Social Principles. Four panel members dissented from the majority and released their own report urging retention of the church's official condemnation of homosexuality as "incompatible with Christian teaching." The Rev. Nancy Yamasaki of Seattle, panel chairperson and one of the two committee members who declined to endorse either report, told the Religious News Service that the three-year process of hearings and debate could serve as a model for the greater church. Yamasaki said that church members could now study the thinking of both sides and see how the church could live with views that resist consensus while "still remaining a Christian community that loves and affirms one another." In most respects, the two 14,000-word reports were identical. Each cited a broad spectrum of testimony, and welcomed gays and lesbians as church members. In December, the 133-member General Council on Ministries, whose clergy and laity represent the denomination's 114 regional conferences, will decide what version of the report to send to the church's General Conference, which meets next May. Church officials also reported that the denomination's regional conferences opposed the majority report of the study committee. Of the 50 regional conferences debating the issue this summer, 35 voted to retain the present wording condemning homosexuality.

### **WCC issues messages, discusses financial strategy**

The new Executive Committee of the World Council of Churches (WCC) issued a number of messages and addressed the WCC's declining financial situation, as it met in July in Geneva for its first full session. While expressing satisfaction about peacemaking and reconciliation efforts in Lebanon, the committee told its member churches and the Muslim community in that country that Lebanon's national integrity cannot be recovered until the Lebanese state exercises full sovereignty over the whole of its territory. The committee was apparently alluding to Syria's increasingly successful effort to



include Lebanon within its sphere of influence, and to the continuing Israeli military presence in southern Lebanon. In another of the many issues taken up in Geneva, the committee assured the WCC's African member churches that the WCC will stand with the African churches "through action and prayer" as they strive for greater democracy, justice, and human rights in their region. The Executive Committee also addressed the WCC's financial plight in the light of the council's current reorganization moves. The committee noted that 1990 marked the fourth consecutive year that the WCC experienced a budget shortfall.

### **Kafity urges 'Shadow [Mideast] Peace Conference'**

Bishop Samir Kafity, Anglican bishop in Jerusalem and president-bishop of the Episcopal Church in Jerusalem and the Middle East, has called on religious leaders to consider joint sponsorship of a "Shadow Peace Conference" to help pave the way toward a just and peaceful solution of the Israel/Palestine question. "If some of the contestants of the conflict and some of the involved bodies are having difficulties in formulas and procedures, then a shadow inter-religious, international, informal conference should be called," Kafity said in his invitation to religious leaders in the Mideast and the United States. Kafity said that he envisions the proposed conference as an effort that would "enhance, augment, and challenge" the current initiative of the Bush administration. A Mideast peace conference is slated to open sometime in October under the joint sponsorship of the United States and the Soviet Union.

### **Bishop John Brown confers with Kuwaiti leader**

Anglican Bishop John Brown of the Diocese of Cyprus and the [Persian] Gulf met in mid-July with the Kuwaiti crown prince. During the meeting, the first between the two since the end of the Persian Gulf War, Brown raised the question of Kuwaiti assistance in repairing war-damaged church property in Kuwait. While generally sounding an optimistic note about "the future of our church [in Kuwait]," the bishop stressed that, "without large organizations behind us in the Diocese of Cyprus and the Gulf, it will take us longer to do the restoration work needed on our property." Brown also noted that, despite considerable damage to church property, "the Iraqi soldiers did not harm the churches." Referring specifically to his visit to St. Paul's Church in Ahmadi, Brown said, "Though the church was open, choir robes and eucharistic vestments [were] all hanging in their proper places, and the cross and candlesticks [were] untouched."

### **Cathedral drops charges against antiwar protesters**

Authorities at the Cathedral of St. John the Divine in New York City withdrew charges of criminal trespass against eight people, including a diocesan priest, who peacefully protested an interfaith service on June 9 marking the end of the Persian Gulf War. Canon George Packard, canon to





the ordinary at the cathedral, acknowledged, "Plain and simple, this whole thing was an embarrassment." Shortly before the service, the Rev. Robert Castle of St. Mary's Church in Manhattanville, two members of his parish, and five independent protesters were escorted from the cathedral during a security sweep, handcuffed on church grounds, and then detained for several hours at the local police precinct. According to Packard, the detentions came after Bishop Richard Grein, when informed by police that only arrests would ensure an orderly service, "told the police that he would prefer there be no arrests, but to 'do what you have to do.'" Castle and others were holding a peace vigil protesting the participation of General Norman Schwartzkopf, General Colin Powell, and Defense Secretary Dick Cheney as guest speakers at the invitation-only service. Castle argued that highlighting the three "precluded any ability of the church to have a sense of regret or mourning about the devastation in the Middle East." When Dr. Mohammed T. Mehdi, secretary general of the National Council of Islamic Affairs, later described the cathedral's follow-up "service of atonement" as an effort "to cleanse the temple [because] it was desecrated by the militarists," cathedral officials issued a strong retort. The Rev. Joel Gibson, subdean of St. John the Divine, said that the atonement service was unrelated to the June 9 service. Cathedral officials remained adamant in their insistence that the Persian Gulf-related service was never intended as a celebration of victory.

### **Stallings ordains a former nun**

Bishop George A. Stallings, Jr., a former Roman Catholic priest, ordained a former Roman Catholic nun into the priesthood of the African-American Catholic Congregation, a breakaway church that he established two years ago. The ceremony, which took place on September 7, was notable for its blend of Roman Catholic and African-American traditions. Stallings said that the ordination of the Rev. Rose Vernell, 50, was a prelude to similar ordinations that the Roman Catholic Church would celebrate one day. Msgr. William E. Lori, secretary to James Cardinal Hickey, the Roman Catholic archbishop of Washington, D.C., said, "The validity of Bishop Stallings's ordination as a bishop is extremely doubtful, and the invalidity of [this] ordination of a woman is certain." Hickey dismissed Stallings as pastor of a black Roman Catholic parish in the summer of 1989. Stallings was consecrated in May 1990 by an archbishop of the California-based Independent Old Catholic Church, which claims links to the Old Catholic churches in Europe that in the 19th century rejected papal authority. Vernell, who will lead the Imani Temple in West Philadelphia, has also been a parochial school principal and a food bank administrator. The African-American Catholic Congregation has temples in several U.S. cities and claims a total membership of 3,500.



### **Syrian Orthodox church under construction in Dubai**

Ground was broken in July for the construction of the first Christian church in the Persian Gulf region since 1989. The 400-square-foot St. Thomas Church is being erected in Dubai, United Arab Emirates, on land donated by the late ruler of Dubai, Sheik Rashid bin Saeed al-Maktoum, and will have a capacity for 1,500 worshippers. The \$410,000 in construction costs were raised by the 1,600 parishioners of the St. Thomas (Oriental) Orthodox Church, who plan to begin worship at the new structure next March. St. Thomas's parishioners currently use a parish hall in Dubai for services. The new church, a member church of the Syrian (Oriental) Orthodox Church of India, will also be the first Orthodox church built in Dubai.

### **Anglicans help form Kenyan opposition body**

The Kenya Justice and Peace Convention (KJPC) was set into motion in June by the [Anglican] Church of the Province of Kenya, the National Council of Churches in Kenya, and the Law Society of Kenya. Anglican Bishop Henry Okullu, bishop of Maseno South [Kenya] and chair of the KJPC steering committee, said the convention will employ prayer symposiums throughout the country to focus on the issues of widespread poverty and the political crisis engendered by one-party rule. Speaking for the three founding bodies, Okullu said, "There would be no justice as long as the causes of social unrest remain untouched, the economy run-down by organized corruption, the educational system in chaos due to poor planning, and dubious goals pursued by policy makers, while tea and coffee [Kenya's main exports] are run down and the majority are politically and economically dominated by a few." He also called for democratic elections and for the president's tenure to be "limited to two five-year terms." Strained church-state relations have increasingly characterized the one-party system headed by Kenyan President Daniel arap Moi, who last year accused Anglican church leaders of working to destabilize the government. Kenya's Anglican Archbishop Manasses Kuria categorically denied Moi's charge.

### **Zambian diocese approves women for permanent diaconate**

The Diocese of Lusaka, Zambia, meeting at its synod in May, approved the ordination of women to the permanent diaconate in the Church of the Province of Central Africa. The issues of women's ordination to the permanent diaconate and to the priesthood will next be taken up by the Provincial Synod. The Lusaka synod also discussed the question of women's ordination to the priesthood but did not submit the issue to a vote.

### **Ukrainian Bible Society is launched**

The Ukrainian Bible Society was established in Kiev in June with the help of the United Kingdom-based United Bible Societies. The Ukrainian





society's inaugural meeting was attended by 79 delegates, representing the Ukrainian Autocephalous Orthodox Church and Baptist, Pentecostal, and Seventh-Day Adventist denominations. Members of the Greek Catholic (Uniate) Church were present as observers at the event, which was carried over national radio and television in the Soviet Union.

### **Moscow Anglican community begins revitalization**

On July 14 Anglican hymns reverberated against the vaulted ceiling of St. Andrew's Church in Moscow for the first time in over 71 years, as the late-Victorian church celebrated its first Eucharist since 1920, during the Russian Civil War. Since 1964 the acoustically renowned structure has served as a studio of the Soviet state record company Melodiya, which remains the building's primary tenant. Under the prevailing arrangements, monthly services are planned for St. Andrew's, though its congregation of 100 hopes for a more explicit religious role in the months and years ahead. Victor Solomatin, Melodiya's director, initiated the arrangement, according to the Rev. Tyler Strand, an American who is St. Andrew's current chaplain. Representatives of the Russian Orthodox patriarchate, the Moscow city council, and Soviet television attended the historic service. The Episcopal Church in the USA and the Church of England have expressed a desire to sponsor jointly Anglican activities at St. Andrew's.

### **Bibles now in Cuban bookstores**

Five thousand Bibles were recently added to the shelves of Cuban bookstores, according to Prensa Latina, the Cuban press agency. Cuba's Ecumenical Council reportedly offered the bibles for sale through a state-run book distributor. The move signals a further thaw in the Communist regime's attitude toward theology and worship. Sale of religious literature was banned on the Caribbean island shortly after the 1959 revolution that brought Fidel Castro to power.

### **Methodists urge permanent order for deacons**

A United Methodist Church commission has recommended the establishment of a permanent order for deacons. Under the plan, which will be considered at the denomination's 1992 General Conference, the deacons would be regarded as lay members, but their numbers would not be counted in determining either lay or clergy representation at annual conferences. The latter proposal, a compromise, was prompted by the concern of lay leaders that counting deacons among the laity would lessen the influence of lay members not professionally related to the United Methodist Church.



## **Church of England endorses Nestle boycott**

At its General Synod in July, the Church of England issued a clear call for a boycott of Nestle products in view of the company's continued promotion of breast-milk substitutes in developing countries. A synod report said one million third-world children die yearly as a result of being bottle-fed in unhygienic conditions. The church's campaign also seeks a ban on the advertising of such products in Britain and a tighter control over their export to the third world.

## **RNS news reports now distributed by New York Times**

The news reports of the Religious News Service (RNS), the nation's sole interfaith wire service, are now being made available to the public press by the New York Times Syndication Sales Corporation. Under the agreement, which took effect June 1, RNS materials are wired to about 1,380 newspapers and numerous broadcast outlets in the United States. RNS also serves 200 publications and national Protestant, Roman Catholic, and Jewish organizations. "This arrangement with the *New York Times* is a giant leap forward for us," said Judy Weidman, RNS executive editor. John Brewer, president of the New York Times Syndication Sales Corp., added, "There is no question that the time is right for increased coverage of religious news." RNS is an editorially independent service owned by an interfaith company in Dallas. Its flagship publication is the *United Methodist Reporter*, which in 1983 assumed management of RNS from the National Conference of Christians and Jews, owners of the service since its founding in 1934.

## **Reeves addresses U.N. conference**

Sir Paul Reeves, the Anglican Communion's observer to the United Nations, addressed the annual conference of nongovernmental organizations on the theme, "Peace, Justice, and Development: Ingredients for an Emerging World Order." The former governor general of New Zealand and former primate of the Anglican Church in New Zealand told the three-day meeting in mid-September that a new world order "is one where power structures are redefined, the context of international relationships has changed, and hopefully peace depends, not on some theory of nuclear deterrence, but on a properly functioning United Nations." Global politics in the future will be driven as much by economics as military strength, he said.

## **Oakerhater team makes second Alaskan journey**

Episcopalians from across the country journeyed nearly 700 miles down the Yukon River in Alaska for the second journey of the Oakerhater Evangelism tour. The team visited small villages along the Yukon shore, sharing a ministry of preaching, song, and prayers for healing. At the conclusion of the pilgrimage, the team was joined by Alaska Bishop Steven





Charleston in three small villages. Charleston baptized and confirmed several children and young people, including a 17-year-old tour guide for the team.

### **Honduran village celebrates gift of water**

A new water system has been completed in the Santa Barbara mountains of Honduras, providing adequate supply for the village of Proteccion and vicinity. The new water system was a joint project of the local community, the Episcopal Diocese of Honduras, and the Episcopal Church's Coalition for Human Needs, which provided a grant to fund the project. Bishop Leo Frade of Honduras joined members of the Episcopal Church of Santa Lucia in Proteccion for a thanksgiving service.

### **ECW delegates erect altar, elect new president**

Delegates from 30 chapters of the Episcopal Church Women (ECW) from Honduras and six Latin American nations concluded their annual convention with the consecration of an outdoor altar in memory of the late Freddy Salguero, the former executive secretary of the Episcopal Church's Ninth Province and a champion of the poor. The women brought rocks from all over Honduras to construct the altar. ECW delegates elected Maria Consuelo Cartagena from St. Mary of All Angels Episcopal Church in Tegucigalpa national president of the Episcopal Church Women of Honduras.

### **Position open: Archivist of the Episcopal Church**

Applications are being accepted for the position of Archivist of the Episcopal Church. The church's national archives are located on the campus of the Episcopal Theological Seminary of the Southwest, in Austin, Texas. The successful applicant will develop and coordinate all activities of the national church archives including policy development; budgeting and fund raising; serving as a consultant to dioceses, church groups, and religious communities; overseeing the records management program of the national church office (including staff training); and acquiring the private papers of church leaders. The position requires an advanced degree in history, library and information science, or a related field, with training in archival administration; a record of scholarly publication; knowledge of archival automation; supervisory experience; and a knowledge of the structure, history, and teaching of the Episcopal Church and the Anglican Communion. Compensation includes a starting salary in the low to mid \$40,000's, and a generous benefits program. Apply by sending a cover letter, resume, and the names and addresses of three professional references (by the end of September) to: David B. Gracy II, Archivist Search Committee, National Archives of the Episcopal Church, P.O. Box 2247, Austin, TX 78768.



### **Correction: Directory of Funders and 1989-1990 Grants**

In the ENS release of May 24, 1991, we allowed two errors to find their way into our resource listing of the *Directory of Funders and 1989-1990 Grants*. Mrs. G. Nancy Deppen (not Deepen) is the executive director of the Consortium of Endowed Episcopal Parishes, distributor of the directory. Additionally, 2,164 (rather than 21,064) grants are listed in the directory. While the cups in question certainly runneth over, ENS acknowledges its over-eagerness in distributing too many cups.

### **PEOPLE**

**Bishop Robert Terwilliger**, who retired as suffragan bishop of the Diocese of Massachusetts in 1986, died of a stroke in June at a nursing home in Hurst, Texas. He was 73. Terwilliger helped establish the traditionalist Catholic and Evangelical Mission and was a founder of the Trinity Institute clergy conferences, which are held in New York City. He authored a number of books, including *Christian Believing* and *To Be a Priest*.

**The Rev. David B. Joslin**, 55, was elected bishop coadjutor of the Diocese of Central New York at the diocese's annual convention on June 8. He will succeed the Rt. Rev. O'Kelley Whitaker when Bishop Whitaker retires at the beginning of 1992. Joslin, currently the rector of St. Stephen's Church in Edina, Minnesota, received the required majority of both lay delegates' and clergy votes on the third ballot. His consecration will occur in early November at St. Paul's Cathedral, Syracuse. The Diocese of Central New York comprises an 1,800-square-mile area and has 40,000 members in its 106 parishes.

**The Rev. Sandra A. Wilson**, rector of St. Thomas Church, Denver, and a member of the Episcopal Church Executive Council, was one of 45 Americans recently selected for a Kellogg National Fellowship Program award. Supported by the Battle Creek, Michigan-based W.K. Kellogg Foundation, the fellowship program seeks to expand the skills and insights of capable leaders into areas outside their chosen disciplines so they can deal more creatively and effectively with contemporary society's complex problems. Each fellow receives a three-year grant of \$35,000 to fund his or her own self-designed plan of study. In her own ministry, Wilson helps children and adults identify and use their gifts and talents. She was the fourth black woman priest ordained in the Episcopal Church in the United States, and the first ordained in the Diocese of New York.







## *news features*

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### **A Leap of Faith!**

by Henrietta Stabler and Mike Barwell

Rachel Goba knows what it is to take a leap of faith. Last July, in the midst of Liberia's civil war, she leaped a barbed wire fence and landed on the grounds of the U.S. Embassy in Monrovia, in a desperate attempt to let her family in the United States know she was alive.

Thousands of miles away in Columbus, Ohio, a few weeks later a letter mailed from the embassy was the first clue Evangeline Ricks had that her mother had survived the war. Ricks, and her two sisters and brother already in the United States, had given up hope, fearing Goba and the rest of the family had been scattered or killed in the fighting.

Today, Goba, daughter Kayma, and granddaughter Lois are living in new freedom in Columbus with significant assistance from parishioners of St. James Episcopal Church in Clintonville.

Their story includes recounting the incredible events of 18 months of captivity, wandering, starvation, survival in a refugee camp, and sheer terror as troops loyal to Liberia's President Samuel Doe and rebel forces fought for control of the war-torn West African country last year.

Their story also is about deep faith that there is a caring God, whom they say protected them and rescued them almost daily in the midst of murder, carnage, starvation, and reckless plunder by government and rebel troops. They were among the fortunate. Thousands of Liberians--relatives, neighbors, and friends--were butchered or scattered into refugee camps in West Africa.

#### **Death stalked the streets**

In December 1989, Cable News Network showed some of the first graphic film on the civil war in Liberia. Four of Goba's children, who were in the United States at that time as students, were horrified by the news reports of the killings and carnage. Her son is now a U.S. citizen living in Texas. Headlines said that death stalked the streets of Monrovia and spilled over into



the countryside. More than 10,000 of Liberia's 2.2 million people perished.

Evangeline Ricks, a graduate of Ohio State University living in Columbus, and her siblings had no contact with the family for seven months and concluded from the news reports that their family had died in the wholesale slaughter of civilians in Monrovia.

Little did they know that Goba had already survived being caught in the cross-fire of troops. And, incredibly, Goba had continued working as controller of Liberia's largest television station during the fighting, assuming this was merely another coup and the conflict would soon be over.

On June 22, that illusion was shattered. Kayma and Lois went to the farm of Goba's former husband for a visit when rebel forces invaded. The rebels took the father and girls as prisoners, and forced them to march with them toward Monrovia. Lois, then 6, even was forced to carry a soldier's Soviet-made machine gun through the countryside. Goba's former husband eventually was allowed to return to the farm.

Three weeks later, Goba's large home in Monrovia was caught in the cross-fire between government and rebel troops. Goba, daughter of a wealthy chief and landowner in Liberia, and 75 family members and friends were interrupted in their evening prayers by the shooting and rockets.

#### **'God's peace filled me'**

Goba said that, despite their fear, "God's peace filled me" and she remained calm as government troops executed her neighbors, then broke into her own home and demanded that they evacuate. "Many refused," she said, but she urged them "to go in Jesus' name, which they did."

Crawling on their stomachs to avoid gunfire, they were held captive in an abandoned school. There, Goba says, she told the other captives to plead for God's mercy. "When all else fails, then just whisper 'Mercy,' and he will hear you," she remembered saying, adding that this enabled them to endure repeated death threats.

One evening, soldiers took one of the young women from Goba's group and attempted to rape her. A commander stopped the rape and protected the family and friends as the troops prepared to transport the captives. When it was time for them to leave, their truck would not start, and eventually they were allowed to join the thousands of refugees wandering the streets of Monrovia. They escaped with only the clothes on their backs. Goba didn't even have shoes.

Goba walked through the city for several days, foraging for food and sleeping outside at night for protection. She was desperate to escape. One of Goba's friends had a large home next door to the U.S. embassy in Monrovia. "There's a low spot in the fence," she was told. Goba leaped over the fence, cutting her knee on barbed wire, and ran across the lawn toward the embassy. She stayed several days, sleeping on the embassy grounds in heavy rains with hundreds of others who had sought refuge. Eventually, "a nice lady" at the





embassy helped Goba write a letter to her son in the United States. But she had forgotten the address in Texas. In despair, Goba looked up and recognized a friend of Evangeline Ricks, who also was in the embassy. The friend knew Ricks' address in Ohio, and the letter was sent.

### **Reunion and flight**

When she left the embassy, she continued to wander, exhausted and starving. On August 4, she was reunited with Kayma and Lois, who by then had escaped from the rebel forces. Goba's legs and feet were so severely swollen, and her body so malnourished, that Kayma and Lois didn't recognize her at first.

Goba and the girls had to flee Monrovia again in October when rebels attacked Monrovia. At checkpoints, having no papers, Goba recited the 23rd Psalm to the soldiers, and she was passed through. They walked to a refugee camp in neighboring Ivory Coast, where they survived on three teaspoons of rice and a cup of rancid water as a daily meal.

When Evangeline received the letter from her mother it was clear her mother was under great stress. Then, in late October, Evangeline received a call from "a mysterious man in New York" who gave her a telephone number in Ivory Coast where she would find her mother, sister, and niece in a Roman Catholic refugee camp.

Ricks called her brother and sisters, and the four siblings sent every penny they had to move the three women out of the refugee camp and into more appropriate housing in Ivory Coast.

Ricks began efforts to bring the family to this country. She had heard that the Episcopal Church was helping refugees.

A parishioner at St. James for several years, she approached the Rev. Gordon Price, interim rector, with her plea for sanctuary for her mother, sister, and niece. They met with the vestry of St. James, which advanced Ricks \$3,000 to fly the trio from Ivory Coast to New York.

What followed was endless paperwork over visas and immigration forms. At one point, it looked as though Goba and the girls would be detained in Ivory Coast and perhaps returned to the refugee camp.

Goba's son flew to Ivory Coast from Texas to plead for this mother, sister, and niece. Meanwhile, Ricks worked in Columbus to enroll Kayma in Columbus State, a two-year college, so that Kayma could obtain a student visa. St. James vestry authorized another \$2,000 in tuition deposits to close the deal and provided a letter of guarantee and evidence of support for all three refugees.

On June 28--frightened and apprehensive--Evangeline Ricks drove from Columbus to New York to meet her family with no assurance they would be there.





# reviews and resources

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## Review

### Columbus and the Age of Discovery:

**A seven-part documentary series  
produced by WGBH Boston for PBS;  
to be broadcast October 6-12**

**by the Rev. Butch Naters-Gamarra**

On Sunday, October 6, PBS will air the first two episodes of its epic seven-part documentary *Columbus and the Age of Discovery* to celebrate the quincentenary of the so-called discovery of the New World.

The series seeks to understand Columbus and his legacy by focusing not just on what it calls his "great adventure," but also on the world that created him and the world he left behind.

The first two programs, "Columbus's World" and "An Idea Takes Shape," introduce the late medieval world in which Columbus lived. The third and fourth episodes, "The Crossing" and "Worlds Found and Lost," follow the journey of the *Nina*, *Pinta*, and *Santa Maria*. In the fifth and sixth episodes, "The Sword and the Cross" and "The Columbian Exchange," the later explorations and the legacy of contact between the old world and the new are covered. The series concludes with "In Search of Columbus," an examination of the elusive reputation of Columbus himself: hero or villain? Architect of slavery or visionary or merchant?

After previewing episodes 3, 6, and 7--the only ones available in advance--I have mixed feelings. The documentary is a monumental achievement artistically. Filmed in 23 countries over three years and drawing on the images, accents, landscapes, and music of both sides of the Atlantic, it is a remarkable work. It is well scripted, produced, directed, and photographed. Zvi Dor-Ner, the Emmy Award-winning producer from





WGBH Boston, as executive producer, deserves kudos for the scope of this production. However, the documentary disappoints me, too, because it reinforces old attitudes of European arrogance and elitism as well as racism.

Though I doubt any of it was intended, I saw and heard once again the age-old attitude that unless something is done by a European, it is neither noteworthy nor of value. Columbus did not discover the "New World." The indigenous people of the Caribbean knew where they were; it was Columbus who was lost.

Yes, Columbus was a man of courage and vision, a man who dared to dream and persevere in spite of disappointments, yet it is frustrating that the series is presented almost entirely from the European point of view. With all the resources assembled to produce this series, one would expect better.

Much is made of the greatness of the adventure, the enormity of the accomplishment, how the encounter changed the course of history and brought the commingling of different cultures. There is truth in all of that. What dissatisfies me is that other facets of history are ignored. For instance, the motivation for crossing the Atlantic. It was not all altruism and mission. It was also fueled by imperialism, expansionism, and opportunities for domination and economic growth for a declining society, a society that already oppressed its own underclass.

A complete picture of this period should include the truth that once Europeans reached other lands, their greed caused great destruction...of cultures and peoples, through slavery and genocide. Very little was said about these realities in the three episodes I previewed. Very little was made of the role of the church as the institutional support behind much of the destruction.

The history of a "new world" built on the backs of native people and uprooted Africans, a new world enriching the empires of Spain, Portugal, France, England, and the Netherlands, is not a pretty history, but it should be told in its entirety.

The fifth episode does cover the growing abuses by colonists desperate for gold and the two Dominican friars Bartolome de Las Casas and Antonio Monecino who vehemently protested the cruelty and murder of the innocents. It does not, however, adequately show us the arrogance of the church which sanctioned the decimation of the Aztec, Incan, and Mayan civilizations.

I encourage everyone to see this production--and to order the teachers' guides and students' newspapers prepared to go with it--but, I'd ask you to remember that the years of slavery and oppression that came with Columbus and those who followed him have not ended yet for people of color anywhere on this continent.

--The Rev. Butch Naters-Gamarra, chairman of the Coalition of Hispanic Episcopalians, was born in Panama and is of Native American, African, Asian, and Caucasian descent.



### **A new life in Ohio**

The family was reunited, and the civil war in Liberia is over for them. A new life awaits them in Columbus--Lois no longer needs to cringe in terror at the sound of a helicopter. She's learning, slowly, to trust.

Kayma now works in a fast-food restaurant to help earn money towards her education. Lois will attend Columbus Public School. Goba, here on a nonimmigrant visitor visa, is unable to work until her green card comes through--an arduous immigration process now in the works. Meanwhile, Goba--a talented seamstress and accountant who once traveled worldwide--is learning to use a computer so she can support the family.

Until recently, they lived with Evangeline, a microbiologist with the Ohio Department of Health. St. James has secured an apartment, and parishioners have donated food, clothing, and furniture to the family.

The people of St. James "have been a God-send" to this family, and Goba says it proves "there are angels on earth."

When the refugees expressed their gratitude, Price replied, "Thanks for letting the church be the church. Remember, Jesus said: 'Inasmuch as you have done for others, you have done for me.'"

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## **Open Letter on HIV/AIDS Ministry from Presiding Bishop Edmond L. Browning to the Episcopal Church**

Dear Sisters and Brothers in Christ:

In the aftermath of the Persian Gulf War, I continue to wonder at the power, might, and resources that were brought to bear on that fragile region of the world. I am struck, in contrast, to our often halfhearted response to the pain and tragedy of our society, especially the tragedy of HIV/AIDS.

Let me share a concrete illustration of the effects of HIV/AIDS in the United States alone. If we were to erect a memorial to the AIDS dead of this country, it would need to be of equal length but twice the height of the Vietnam War Memorial to accommodate all of the names of those who have died of AIDS. And sadly, the conflict with HIV/AIDS has not ended.

The Episcopal Church has been recognized as a leader in HIV/AIDS ministry among religious communities. The congregations, institutions, and individuals of the Episcopal Church have reached out in care, support, and solidarity with those living with HIV/AIDS, those afflicted with bigotry and discrimination, and those providing compassionate care to all affected.





We must sustain our commitment and increase our efforts. We Episcopalians must not be content with the notion that it is now possible for people living with HIV/AIDS to live longer. We must pray and work together for the long haul. The call is for ongoing, substantive research that seeks a cure to this scourge, which elicits both the very best and the worst from us.

The National Day of Prayer [on October 13, 1991] is a moment rather than the total expression of our HIV/AIDS ministry. It is an explicit time to pause and to take stock; to evaluate and to discern what our next step will be. It is that instant when the Holy Spirit can move us among those we never thought possible; and it may also be a moment of contrition for indifference and cruelty.

May God strengthen and provide, heal and console, guide and focus our hearts and minds and give us courage to remain faithful and steadfast to the Gospel's lead.



## **1992 Anglican Cycle of Prayer is available**

The 1992 *Anglican Cycle of Prayer*, the 17th edition of the comprehensive prayer guide for the Anglican Communion, is now available from Forward Movement Publications (412 Sycamore St., Cincinnati, OH 45202) for \$3.20 postpaid. The 146-page booklet contains a calendar of prayer for each diocese in the communion, as well as entries for the United Churches in North and South India, Bangladesh, and Pakistan. Maps of the provinces comprising the Anglican Communion are also included. The booklet is edited by Robert Horine and Charles Long of Forward Movement Publications, which produced the guide in cooperation with the London-based Anglican Consultative Council.

## **VISN to offer programs for nationwide classroom use**

VISN, the interfaith cable television network, will offer value-oriented programs for schools this fall through its membership in Cable in the Classroom, a nonprofit service of the cable industry. VISN's initial lineup will include two series and four specials:

- "Writers Reading," an eight-part series in which distinguished authors read and discuss their work. Shown on Saturdays, from November 10 through December 28, at 10-10:30 P.M., Eastern time (this and all times are designed for teacher VCR taping).

- "Family Pictures," a 13-part series of half-hour dramas dealing with the challenges of young people in today's world. January through March 1992.

- "No Place Like Home," an examination of homelessness in America; narrated by Edwin Newman. Wednesday, October 10, 10-11 P.M., Eastern time.

- "America's Children: Poorest in the Land of Plenty," an exploration of poverty among the young and a look at some potential solutions; narrated by Maya Angelou. Wednesday, November 13, 10-11 P.M., Eastern time.

- "Someone Is Listening," an investigative program examining the pressures felt by youth today and how they might be able to overcome them; hosted by former National Football League star Walter Payton. Wednesday, December 4, 10-11 P.M., Eastern time.

- "World Food Day Special," featuring a live teleconference focusing on environmental and economic factors affecting farmers, food production, and world hunger. Wednesday, October 16, 12 noon to 1 P.M., Eastern time.

Under the Cable in the Classroom service, local cable systems hook up schools and provide free basic service, according to Bobbi Kamil, executive director of Cable in the Classroom.

For further information, telephone Susan Raisch of VISN at (718) 667-5576.





### **First year of new church school curriculum introduced**

The new Episcopal Children's Curriculum, a joint endeavor of the Center for the Ministry of Teaching and Morehouse Publishing, has made available the first year of its preschool/kindergarten series (ages 3 through 5). Subsequent grade levels will be introduced sequentially beginning next year, with grade level six scheduled for use in 1995. The curriculum is based on Scripture and incorporates elements of the Prayer Book, the Episcopal Hymnal, church traditions, and church history. The materials include the learner's books, a teacher's guide (with session plans), take-home cards, and resource materials, all of which, except for the teacher's guide, are printed in full color. When completed, the curriculum will also address the primary (ages 6 through 8) and intermediate (ages 9 through 12) age groups. For each age group, the curriculum presents three years of sessions, with each year divided into four nine-week units. The Rev. Locke E. Bowman, Jr., director of the Center for the Ministry of Teaching and professor of Christian education at Virginia Theological Seminary, served as the project's editor. A free prospectus and sample session plan can be obtained by telephoning Morehouse Publishing at their toll-free number: (800) 877-0012.

### **Stephen Ministries announces 1992 course dates**

Stephen Ministries has announced its 1992 schedule of six Stephen Series Leader's Training Courses. The dates and sites are: January 5-17, Orlando, Florida; February 2-14, San Antonio, Texas; April 26-May 8, St. Louis, Missouri; June 14-26, Los Angeles, California; July 12-24, Berkeley, California; and August 2-14, Baltimore, Maryland. The courses are typically attended by both clergy and lay leaders, who return to their congregations to train Stephen Ministers--lay members who help clergy reach more persons with quality Christian care. "We've had congregations enroll from all 50 states, 7 Canadian provinces, and 9 foreign countries," said the Rev. Kathie Bender, spokesperson of Stephen Ministries, in noting the reach of the Stephen Ministries' courses over the years. "We have trained leaders from congregations representing more than 60 denominations covering the entire rainbow spectrum of Christianity," Bender added. For further information, contact the Rev. Glenn Boisclair at Stephen Ministries, 8016 Dale, St. Louis, MO 63117-1449; telephone (314) 645-5511.



## Photos available in this issue of ENS:

1. Gay priest ordained in New Jersey parish
2. 1991 AIDS poster
3. Volunteer for Mission in Red Square
4. Liberian woman survives civil war
5. Four cartoons

If you are interested in purchasing a photo, contact the Episcopal News Service at 1-800-334-7626.

## Tentative mailing dates for future ENS releases:

We apologize for any inconvenience caused by our failure to notify diocesan editors of our August print schedule. Tentative mailing dates for the next ENS packets are October 4 and 18.



